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LE MONDE COMME VOLONTE ET COMME REPRESENTATION. Par *Arthur Schopenhauer*. Traduit en Français par *A. Burdeau*. Tome troisième. Paris: Félix Alcan.

M. Burdeau's translation of the chief work of the renowned philosopher of pessimism is the only perfect translation into the French language. It is made with a scrupulous exactness, and its style is said to be as clear as that of Schopenhauer himself, "by which he is distinguished from all other German philosophers and is recognised as a disciple of Voltaire, Rousseau, and Chamfort." The present volume contains important appendices in which Schopenhauer recapitulated and developed various points treated of in the first edition of his work. We may refer particularly to the chapters on Instinct, Genius, Insanity, the Metaphysic of Music, and the Metaphysic of Love.

DIE HYPNOSE UND DIE DAMIT VERWANDTEN NORMALEN ZUSTAENDE. Vorlesungen gehalten an der Universität Kopenhagen im Herbst 1889. By *Alfred Lehmann*, Ph. D. Leipsic: O. R. Reisland.

This little book will in one respect be of special interest to psychologists. The author confesses in the preface that when he commenced his hypnotic investigations, he attempted to explain the facts under consideration by the Cartesian theory which hitherto, he says, had proved perfectly sufficient to explain the data of normal soul-life. What the author understands by the Cartesian theory appears from the following passage:

"The popular conception of the relation between soul and body is, that the 'soul' is a being distinct from the body and endowed with certain faculties. This conception is still defended by a certain, not very numerous school of philosophers whom we may briefly call Cartesians from the fact that their theory can be traced back to Descartes, although in the lapse of time it has been considerably modified."

In a word the Cartesian theory is the theory that still accepts the existence of a mythical or metaphysical soul-unity called the ego. Dr. Lehmann says:

"It was argued since 'I' in spite of a constant change of my consciousness, 'am in possession of the certainty that it is the same identical 'I' that has all these states, sensations, feelings, this 'I' or the soul must be a unity. And this unity must stand in a causal connection with the outside world, with the domain of nature in the widest sense of the word," etc.

It is perhaps exceptional that a teacher at a University of Protestant Northern Europe has been under the influence of Cartesianism, but it is highly commendable that he openly confesses his change of opinion because the facts under observation demonstrate its erroneousness. Dr. Lehmann no doubt will find that the normal phenomena of psychic life are by no means in accord with the Cartesian doctrine. Indeed by showing how the abnormal and normal states agree, he implicitly confesses that the theory that proves untenable for the former ought to be

regarded as untenable for the latter. We have instances of men who believe in the Cartesian doctrine, or at least by a natural predisposition have a tendency to believe in it, wavering in their belief, because the data of the normal states of psychic life so little favor the dualism of the great French philosopher. Now it almost seems as if the discoveries and the strangeness of hypnotic phenomena had contributed a great deal towards turning the tendency toward a monistic solution of the psychological problems back to the almost abandoned dualistic solution. We are fully confident that this reaction will not last, because in spite of all the strange mysteries that surround modern hypnotism, it will after all only find a satisfactory interpretation in some monistic conception.

Dr. Lehmann in abandoning the Cartesian theory, says: "The bodily and 'psychical' states are as a matter of experience given as two series intimately connected the one with the other. Their connection can be explained in two different ways: Either the phenomena of the one are effects of the other, or both series 'are effects of one and the same unknown cause.'"

Dr. Lehmann considers either solution as a priori equally acceptable, yet he favors the latter, which might briefly be called (although the author does not use the expression) "the agnostic solution." Dr. Lehmann characterises it as "*die Spinozistische Annahme*" and calls it Psycho-physical Materialism.

One of his colleagues, Professor Kroman has proposed in his "Logik und Psychologie" a theory that is called by the same name. Yet Kroman's psycho-physical materialism, Dr. Lehmann declares, is widely different from his own; the former being "a mutual causal relation between the Physical and Psychical within the limits of the Atom," which, says Dr. Lehmann, "would make the explanation of complex psychical phenomena impossible."

The psycho-physical materialism of Dr. Lehmann, our author maintains, agrees in all essential points with the views of Professor Münsterberg (Freiburg in Baden).*

The laboratory work done by Professor Münsterberg was published after Dr. Lehmann had finished his lectures. A certain similarity between Dr. Lehmann's views and those of the Freiburg Professor cannot be denied, yet it is more than doubtful whether Professor Münsterberg would recognise this similarity in the same measure as Dr. Lehmann does. The fact is that Dr. Lehmann has progressed in the direction which the German school of Wundt has taken; yet he has not as yet reached the same clearness; he is still entangled in Cartesian ideas, as is shown by his way of proposing problems: for instance in his treatment of the problem of will, which he justly calls "*der eigentliche Probestein der Hypothese*," and of Attention, "the most enigmatic of all states of the soul" (*der räthselhafteste aller Seelenzustände*). In these and in other considerations Dr. Lehmann shows that he

*The observations of Professor Münsterberg were reviewed in *The Open Court* No. 134.

is still far from the positive standpoint by which Münsterberg's investigations are distinguished. It is very strange that in speaking of Attention M. Ribot's name has not even been alluded to. If the author had shown a familiarity with some of the monographs of this great French psychologist, he might have saved himself much work.

KPG.

DER HELIOTROPISMUS DER THIERE UND SEINE UEBEREINSTIMMUNG MIT DEM HELIOTROPISMUS DER PFLANZEN. By *Dr. J. Loeb*. Würzburg: Verlag von George Hertz.

The object of this work is to fill a gap in the treatment of the subject of animal movement depending on light, and to explain it by a consideration of the actual facts. After stating that the effect of light upon animal movement is purely mechanical, and that it is governed partly by the action of the light as the exciting cause, and partly by the structure of the sensitive organisation, Dr. Loeb proceeds, "I will now prove that the direction of the light rays determines quite generally the movements induced in animals by the light, no less than the direction of plant movement, and that the orientation not only of plants but of animals, depends upon the bodily form of the latter, in so far as the dorsiventral animals themselves move with the median plane in the direction of the light rays," etc. The more refrangible are the rays of light the more efficacious is its mechanical action upon animal and plant movement, which is affected also by the constant intensity of the light and its temperature. Thus it appears that the moth's flight into a flame must be considered as the same mechanical process as, for instance, the motions of sunflowers, the growth of the sprouting axis in buds, etc. Dr. Loeb's conclusion that the circumstances which govern the movements of animals towards the light are conformable to those which have been already recognised in relation to plant-movement, is supported by numerous facts, which appear to fully establish the accuracy of his observations and deductions.

The diligent author who is at present engaged in scientific investigations at the *stazione zoologica* in Naples, has in the mean time published a series of further observations on the same question, all of which, as was to be expected, corroborate the propositions set forth in the above mentioned little book. We have before us two reprints, one from the *Biologische Centralblatt*, Vol. X, Nos. 5 and 6, 1890, the other the *Archiv f. d. ges. Phys.*, Vol. XLVII, with one plate and two wood-cuts, the former treating of the heliotropism of the nauplii of *Balanus perforatus*, whose periodical migrations are shown to depend upon the action of the light, the latter discussing the common features of heliotropism in animals and plants.

UNTERSUCHUNGEN ZUR PHYSIOLOGISCHEN MORPHOLOGIE DER THIERE. I. UEBER HETEROMORPHOSE. By *Dr. Jacques Loeb*. With 1 plate and 3 figures. Würzburg: George Hertz.

Julius von Sachs, Vöchting, Noll, and other botanists have successfully opened the way to a knowledge of the growth of plants in their causal conditions. This